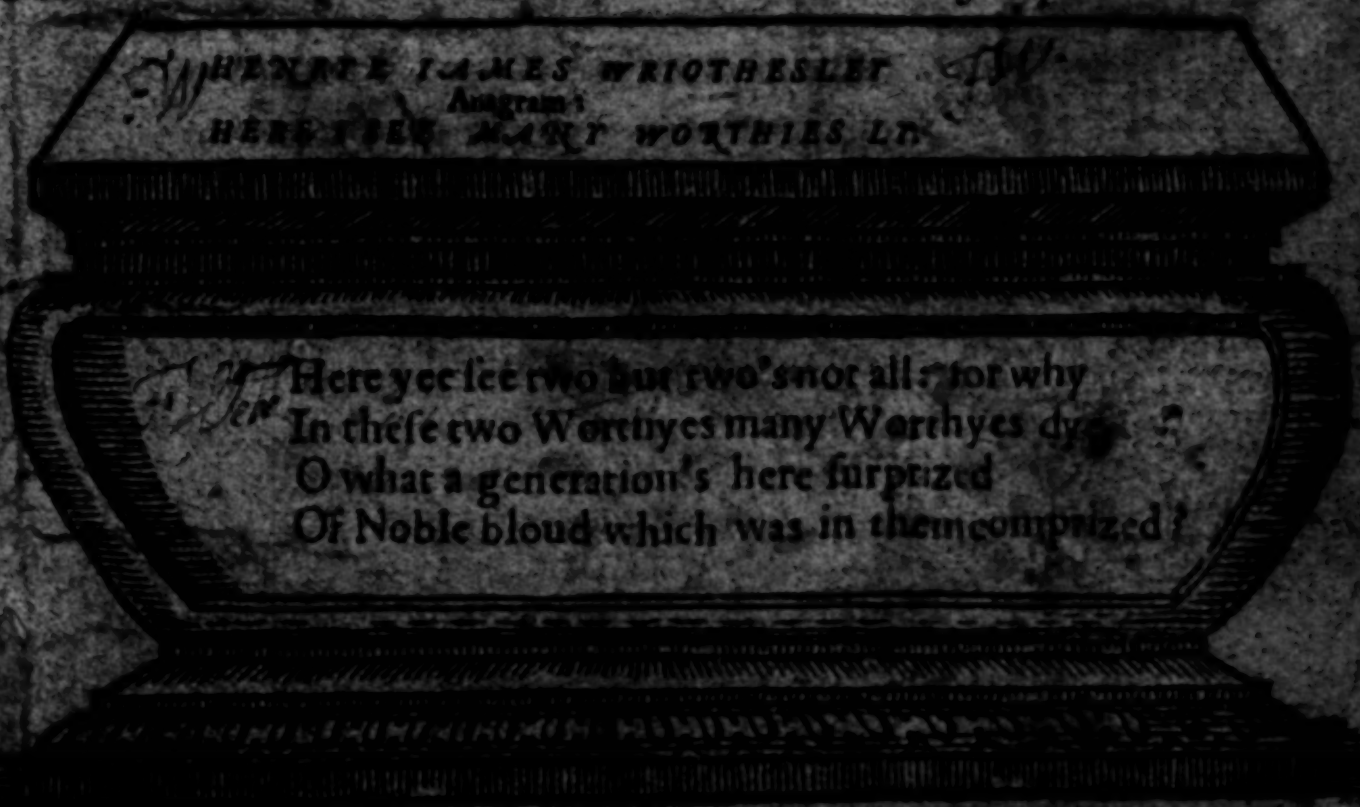
A TREATISE OF Patience in Tribulation:

First, Preached before the Right Honourable the Countesse of *Southampton* in her great heauines for the death of her most worthy Husband and Sonne: afterward inlarged for the helpe of all that are any way afflicted crossed or troubled.

By WILLIAM IONES B. of D. and P. of *Arreton* in the Isle of *Wight*.

Psal. 126. 5. *They that sowe in teares shall reape in ioy.*

Herevnto are ioyned the *Teares* of the Isle of *Wight*, shed on the Tombe of their most Noble Captaine HENRIE Earle of *Southampton* and the Lord *Wriothesly* his Sonne.



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TO THE RIGHT HONOVRABLE THE COVNTESSE of SOVTHAMPTON all peace and comfort. &c.

Most Honourable Lady:

THe meaneſt ſeruant, of the greateſt Lord, the glory of his Countrey, & your Ladyſhips wonderfull ioy and Honour, out of a ſtrange amazement, begins now to looke vp: and tho I can doe nothing beſeeming ſuch Honour, or worthy of theſe iudicious times; yet am I ſo obliged, that I cannot hold my peace, chooſing to be taxed for any thing rather then for want of dutie and thankefulnes. When the Tabernacle was building, the poorer ſort which brought Goates haire and Rams skins were as well accepted, as they which brought Purple and Scarlet. This is my comfort, that ſuch is your Noble diſpoſition, that you will not diſpiſe the hearty endeauor of the pooreſt well willer of your Honorable Family. It was no ſmall ioy vnto me for diuers yeares to come in my courſe, and ſtand in preſence of that mirrour of Nobility, that I might heare his wiſdome, and behold his gracious conuerſation: Many a ſtorme haue I indured both by Sea and Land; But when I ſaw his face, his gracious countenance diſpelled all ill weather, and made mee as reſolute to returne the next time as euer. I ſhould willingly haue ſpent my daies in his ſeruice; yea I haue often wiſhed that my life had beene ſacrificed for his, that your Honour and this Land might haue ſtill enioyed ſuch a compleate or-

nament and pillar, [illegible] at home, so valourous abroad

But when I consider that thou (O Lord) tookest him from vs, I lay my hand vpon my mouth and humbly wish all who consider his worth, to humble themselues in prayer and fasting, that Gods Iudgements may be turned from this Land, which the falling of such Stars seemes to threaten. As for your selfe, Madame, who haue mightily vext your heart already with fasting, and weeping, and bitter lamentation; I pray God to giue you patience and comfort: and in plaine sort, I labour to perswade your Ladyship thereunto in this sermon, which I humbly commend vnto your Honours perusall: the rather because you told me it did you good. And though your Ladyship may thinke, & wee can not deny, but the stroake which cut off two such worthies at once, was very grieuous, yet as the Minister of Christ in the name of Christ, I beseech your Honour to take to heart the goodnes of the Lord towards you in those that still remaine. Your Ladyship hath two louing and most worthy Daughters, married to godly, wise, vertuous personages, you haue also another hopefull young Lady. And your Honour hath a Sonne, who giues great hope that he will tread in his Noble Fathers steps, and be heire of his vertues. All these things are worthy to be remẽbred dayly with praise; which I doubt not but your Ladiship doth. And so praying for the perpetuall prosperity of your Honourable house, I leaue your Honour in the hands of the Almighty God and our mercifull Sauiour, who is able to do abowndantly aboue all that wee can desire or thinke.

Your Honours most humble seruant to be euer commanded in the LORD.

W. IONES.

A TREATISE OF PATIENCE IN TRIBVLATION, &c.

ROM. 12. 12.

Patience in Tribulation.

TIs St. *Auguſtines* ſaying, on *Pſal.* 37. *Omnis morbus animæ habet in Scripturis medicamentum ſuum:* Euery diſeaſe of the ſoule hath a medicine in the Scriptures: And the moſt effectuall medicine ordained for Tribulation is Patience; therefore ſaith the Spirit in my Text, *Be patient in tribulation.*

FIrſt to open the words. The word tranſlated *tribulation*; comes of a Verbe which ſignifies to *pinch*, as the foote is pinched in a ſtrait ſhooe; or to *preſſe*, as Grapes are ſqueez:d in the Wine-preſſe: Metaphorically tis vſed for to afflict, or to bring into any ſtrait of body or mind; and ſo the ſubſtantiue ſignifies any thing which is hard and croſſe to the nature of man; yea any euill which we ſuffer in bodie or mind. θλίψις θλίβω.

The euils which are here meant by tribulation, are either ordinary or extraordinary. I cal thoſe ordinary euils to

which all mankind is subiect more or lesse; as labour, care, trauell, sickenesse, diseases, aches, paines, wants, griefes for death of friends, and other ineuitable casualties.

Extraordinary euills are either persecution inflicted vpon the godly by the wicked: or wrongs which are done by men of the world for malice or couetousnes, or meerly out of a mischieuous disposition; or calamities, which can bee impute directly to no second cause, but to Gods own hand.

Now concerning all these kinds of euill, comprehended vnder the word *Tribulation*, the Apostle speaking by inspiration, commaunds vs to bee *patient*. The word ὑπομένοντες, translated *patience*, signifies, Quietly abiding vnder: And we may be said quietly to abide vnder any tribulation, when we neither fret, nor doe any thing against godlinesse, or any part of Gods Word; but walke in our calling orderly, as if no such thing had happened vnto vs.

This patience in the Old Testament is termed silence, *Esay* 30.15. *In silentio & spe erit fortitudo vestra. In silence and hope shall be your strength.* That is, If yee quietly indure your affliction, and put your trust in the Lord, yee shall ouercome. *Psal.* 39.9. *I was dumbe and opened not my mouth, because thou didst it.* That is, I patiently indured thy visitation. After the same manner is Christs patience set forth, *Esay* 53.7. *He is brought as a Lambe to the slaughter, and as a sheepe before her shearers is dumbe, so he openeth not his mouth.* Yet let no man imagine that Christs patience was onely outward; twas inward also: Hee vnderwent whatsoeuer was laid vpon him, with a quiet mind. And so must wee indure all tribulation with a quiet mind: a quiet mind is the principall thing in the definition of Patience, giuen both by Philosophers and Diuines. *Tully* sayes, *Patientia est virtus omnis aduersitatis impetus æquanimiter portans*: Patience is a vertue which suffers all aduersitie with a quiet mind. *August. Patientia est virtus qua mala æquo animo toleramus.* Patience is a vertue whereby we suffer euills with an equall mind: which *Thomas Aquinas* expounds thus.

Mala

Mala id est aduersa æquo animo, id est sine turbatione animi. Euills, that is to say Crosses; with an equall minde, that is, without trouble of mind. Now whereas he sayes by euils, we must vnderstand only aduersities or crosses, tis euident tis no true patience, when a man suffers the euill of sin in himselfe or others with a quiet mind. Saint *Bernard* sayes well, *vera patientia est pati contra quod libeat, non præter quod liceat.* Tis true patience to suffer against our will, not against godlinesse. They therefore are greatly to bee blamed which suffer themselues to bee drawne into any sin; as drunkennesse or whoredome by leud companions, bee they neuer so great. 2.2.q.136.a.1 Ad Eugenium.

Againe, whereas tis said that, to the making vp of true patience, there is required a quiet mind, void of perturbation; it seemes tis the Lords will that we voluntarily submit our selues vnto affliction. Patience perforce is no patience: if wee suffer murmuringly and with grudging, though we suffer neuer so much, tis nothing worth.

Neither yet let any imagine, that wee are here called to such a kind of voluntary suffering, that we should run into affliction, and of our owne accord enter into temptation. Twas senceles done by *Baals* Priests to launce themselues; And the Romanists cannot without sinne imitate them, whiles they whip themselues, and goe in haire-cloth, and lye on the ground: *Who requires this at their hands*: We must quietly vndergo any affliction that is cast vpon vs: wee must not voluntarily rush into any tribulation.

By this which hath beene said, tis easie to gather the Doctrine of this Text, and tis this: All Christians must, with a quiet and godly mind, beare all crosses and afflictions that befall them thorough the whole course of their life. There is no one dutie wherunto we are oftner called in Scripture, then vnto Patience; and no maruell: For there is no vertue more necessary then patience, none more excellent. Saint *Augustine* in his Booke of pati-

ence, *Cap.* 1. calls it, *Magnum Dei donum*: The great gift of God. And the Apoſtle ſayes to all Chriſtians, *Yee haue need of patience*, *Heb.* 10. 36. Well doth hee ſay, Yee haue need of patience; becauſe, *ſo many are the troubles of the righteous*, *Pſalm.* 34. And no man can come where Chriſt now is, except hee patiently *take vp his croſſe dayly*, *Luke* 9. 23. Tis the Apoſtles reſolution, *Act.* 14. 22. *Wee muſt through much tribulation enter into the kingdome of God.*

And if yee ſearch the Scripture, yee ſhall find, that tribulation hath beene the lot of the righteous in all ages. The firſt Saint, *Abel*, leaſt he ſhould want trouble, was aſſaulted by his owne brother *Cain*. How was *Noah* troubled with the wicked world? Who knowes not the tribulation of *Abraham*, *Iſaac*, and *Iacob*, and of all their poſteritie in *Egypt*, in the Wilderneſſe, in the Land of *Canaan*, and in *Babylon*?

Deſcend lower and obſerue the life of Chriſt and his followers, and yee ſhall find it full of manifold tribulation: what tongue can tell the tribulation of the Primitiue Church, and the Chriſtians in all Ages ſince? Yea *Paul* ſets it downe as a Law that ſhall not bee broken, That, *all that will liue godly in Chriſt Ieſus ſhall ſuffer perſecution*, 2 *Timothy* 3. 12.

Obiect. The Church hath often and long beene free from tribulation; as whiles *Ioſeph* liued in *Egypt*: In the time of *Dauid* and *Salomon*: And tis written, *Act.* 9. 31. *Then had the Churches reſt throughout all Iudea, and Galile, and Samaria.* So alſo tis recorded in *Conſtantines* time, and in the dayes of diuers other Chriſtian Emperours the Church had much peace.

And how can we forget the wonderfull peace and freedome which our owne Church hath enioyed, in the reign of our late bleſſed Queene *Elizabeth*, and our late Soueraigne Lord King *Iames*?

Anſw. Though the Church and people of God, haue

ſundry

fundry times beene free from publike perſecution by the hand of Authority, as in Queene *Maries* dayes. As alſo from open inuaſion, as in 88. Yet neuer was there wanting ſome *Iſmaels* and *Eſaus* in the Church, to perſecute all *Iſaacs* and *Iakobs*. So it was in Saint *Pauls* time, as hee teſtifies, *Gal.*4.29. *As he that was borne after the fleſh, perſecuted him that was borne after the ſpirit; ſo is it now*: and ſo hath it beene euer ſince; and ſo it is now, and ſo ſhall it be vntill the diſſolution of all things: *All that will liue godly in Chriſt Ieſus ſhall ſuffer perſecution.*

They ſhall not alwayes be baniſhed, impriſoned, wracked, tormented, burnt, &c. But they ſhall bee alwayes hated, reproched, reuiled, ſlandred, nicknamed, derided, made laughing ſtocks, and table talke, and muſick for drunkards and wantons, and ſwearing ſwaggerers, and euery idle, riotous, and vnthriftie companion. The mouth of the Lord hath ſaid it, *Eſay* 59. 15. *He that departeth from euill maketh himſelfe a prey*; that is to ſay, Hee makes himſelfe a ſcorne and deriſion to all that are round about him: which are not reſolued to deny vngodlineſſe and worldly luſts, and to liue ſoberly, righteouſly, and godly in this preſent world. Sheep among wolues can haue no reſt: No more can the children of God among the children of this world. Tis worthily obſerued by Saint *Auguſtine*, in *Pſal.*55. *Nunquam deerit perſecutio Chriſtiano: ſi ergo pro Chriſto preſſuram non dum pateris, vide ne pie in Chriſto viuere non dum cœperis.* Perſecution ſhall neuer be wanting to a Chriſtian; if therfore as yet thou ſuffereſt no tribulation for Chriſts ſake, ſuſpect thy ſelfe that thou haſt not yet begun to liue godly in Chriſt Ieſus. If thou liue ſo priuately that none abroad take notice of thee: yet, if thou walke with God, with an vpright heart, the Deuil will raiſe vp ſome ſtorme againſt thee in thine owne Family: Thou ſhalt be ſure to find, either a mocking *Cham*, or a rebellious *Abſolon*, or a ſpitefull *Doeg*, or a curſing *Shemei*, or a falſehearted *Ioab*, or a ſcoffing *Michol*. Laſtly, if all the world would let thee

alone; yet, if thou be a child of God, thou ſhalt in no caſe want ſome tribulation long: Some ſickneſſe or weakneſſe ſhall take hold vpon thee: Some anguiſh of heart, or griefe of mind ſhall trouble thee; Croſſes will come one in the neck of another: Thou ſhalt loſe thy goods by Sea, by Land, by Fire, by Thieues: Thy hopefull Corne-fields ſhall bee blighted; thy ſheepe and thy fatlings ſhall die in thy paſture; thy louing friends, nay thy beloued children ſhall be taken from thee: ſome, whiles they hang on the breſts; others when they are growne vp and are of great hope: Nay more, thy deareſt *Rachel* ſhall bee taken out of thy boſome; or the Lord will take away from thy head, thy glory, thy ſweet companion, thy ſtaffe thy comfort. Some way or other thou ſhalt ſurely be afflicted: for the Spirit of Truth hath ſaid it, *Heb.* 12.6. *Whom the Lord loueth hee chaſteneth, and ſcourgeth euery ſonne whom hee receiueth.*

Seeing then it is ſo plaine, that all Gods children muſt thorough much tribulation enter into the kingdome of heauen: it followes directly, that all that will bee ſaued, muſt of neceſſitie bee armed with patience. For how ſhall we be able to keepe faith and our holy profeſſion, if we be not heartned with patience and quiet mindes to beare all tribulation?

The want of this Grace of Patience hath beene the cauſe, why many (who made a good profeſſion) when perſecution, or ſome other tribulation aroſe, haue ſtarted backe and behaued themſelues like meere worldlings. VVherfore leaſt any of vs in time of tribulation ſhould fall away, and giue vp all that wee haue heard, like the hearers which are compared to the ſtony ground, *Luke* 8.13. Let vs euen now whiles it is called to day, begin to vſe the beſt meanes that we can to ſettle our ſoules in patience. There be very many means preſcribed by Diuines; among which may it pleaſe you to take notice of theſe fiue?

1. *Meanes.* The firſt is Prayer. *In his owne ſtrength* (ſaith *Hannah*)

ſhall

shall no man preuaile, 1. Sam. 2. 9. But, *our helpe commeth from the Lord our God which made heauen and earth*, *Psalm.* 121. 2. Now the sanctified meanes to obtaine any good thing, as helpe, strength, patience in tribulation, is Prayer, as Christ saith, *Matth.* 7. 7. *Aske and it shall bee giuen you*: againe, *Iohn* 16. 23. *Whatsoeuer yee shall aske the Father in my name, hee will giue it you.* On the other side S. *Iames* saith plainely, Chap. 4. 2. *Yee haue not, because yee aske not.* Many surely haue not patience in tribulation, because they are not earnest in prayer: wherefore, if wee affect this great and rare gift of patience, let vs be instant in prayer. Euery Booke is full of the commendation of prayer; but he that would reape any benefit by prayer, must resolue with himselfe to enter into a set course of prayer, as *Dauid* and *Daniel* did, and continually vpon euery occasion lift vp his heart vnto God, and be very thankfull for the least fauour.

The second meanes is humblenesse of mind. If thou wouldst bee patient in tribulation thou must labour for Humilitie, which is the ground-worke of all Grace. *God giues Grace to the humble*, saith *Iames* and *Peter*. He which is of an humble Spirit, hath that within him, which will quench the furious passion of impatience, as soone as it begins to burne out. 2.

If thou hast cause of griefe or vexation giuen thee by a froward wife, a strange husband, a rebellious child, a dissolute seruant, an vniust or foule-mouthed neighbour, a faithlesse friend, or a cruell enemy; thy humble spirit will tell thee, that thou hast behaued thy selfe more vntowardly towards thy heauenly Father: and if he strike thee with sicknesse, with want, or any other calamitie; if hee take from thee thy children, thy friends, thy wealth, thy Honour; If thou hast an humble minde, it will tell thee this, It is Gods great mercy that thou thy selfe art not confounded and cast into hell. It will make thee say with *Dauid*, in that great triall when he fled from *Absolon*, 2 *Samuel* 15. 26. *Here am I, let him doe to mee as seemeth good vnto him.*

The

3. The third meanes to worke patience, is the ioynt exercise of Faith, Hope, and a good Conscience. Hee that by faith laies hold on the forgiuenesse of sin, and reconciliation with God by the bloud of Christ: And withall by the eye of hope *entreth within the vayle*, and beholdeth the glory prepared: This man shall bee able quietly, constantly, and patiently to indure all crosses, afflictions and tribulation, which God, the Deuill, and all the world can lay vpon him; especially if hee ioyne vnto faith and hope a good conscience. For the cabbinet to lay vp, the jewells of faith and hope in, that they may stand vs in stead at euery assault, is a good conscience. Faith indeed first breeds a good conscience, and then a good conscience doth (as it were) nourish faith; so that hee which stickes not to make shipwracke of a good conscience, will quickly fall away from faith, and then euery tribulation will make him impatient.

Heb.6.19.

This threefold cord of faith, hope, and a good conscience, is that which heretofore hath kept the Saints and Martyrs constant and patient in all their afflictions. They were put vpon troubles and tribulation, intolerable inhumane iudgement; yet were they more then conquerours through faith, hope, and a good conscience. Because they beleeued their sinnes were forgiuen, and in the course of sobrietie, righteousnesse and godlinesse, waited for the blessed hope and glorious appearing of their Sauiour Christ, nothing could dash them out of countenance.

Wouldest thou bee patient in tribulation? then must thou doe as thou heareſt the Saints haue done. Thou must first beleeue, according to the tenour of the Gospel, that thy sinnes are forgiuen, and withall consider what a wonderfull benefit this is; then canst thou not chuse but be patient in any tribulation. It is most certaine, thou neuer didst truely esteeme the fauour of God in Christ; thou didst neuer soundly ponder what an inestimable benefit the forgiuenesse of sins is, if thou canst not be contented there-

therewith, and willing with patience to indure any tribulation which the Lord ſhall lay vpon thee. Moreouer, if thou haſt reſpect vnto the recompence of reward, thou wilt eſteem reproch, loſſe of Honor, wealth, friends, worldly contentment, greater treaſure then all the commodities in the world.

Laſtly, a good conſcience is a ſtrong ſupporter in all manner of tribulation; did not the Heathen ſay,

Hic murus aheneus eſto!
Nil conſcire mali. It is a brazen wall againſt all aſſault to be guiltie of no ſin.

What made *Ioſeph* ſo patient in priſon? His conſcience was not clogged with guilt: what made his brethren ſo much moued at the firſt touch? They had euill conſciences. Euen ſo any tribulation will make thee impatient, if thou haſt not purged thy conſcience from dead workes: but if thou reſolueſt in all things to walke honeſtly, whatſoeuer it coſt thee, thou ſhalt be able to beare with a quiet mind whatſoeuer befall thee.

The fourth meanes to cauſe patience, is to ſet thy ſelfe to indure hardneſſe as a good Souldier of Ieſus Chriſt, *2 Tim.2.3.* It is good for a man to beare the yoake from his youth, *Lament.3.27.* Tribulation worketh patience, *Rom.5.3.* *Rom.5.3.* 4.

The fifth meanes of patience, is to enter into ſerious meditation concerning the ground, carriage, vſe, and iſſue of all tribulation. 5.

The principall meditations wherewith our hearts may be taken vp, are foure. Firſt, that all tribulation comes from God. Secondly, that in all tribulation he deales wiſely and louingly. Thirdly, that he ſends tribulation for ſome good end. Fourthly, that he is ready alwayes to afford helpe for the preſent, and to deliuer in fit ſeaſon. All theſe well weighed are able to make vs patient in any tribulation. To ſpeake to them ſeuerally. 1. *Medit.*

Firſt, That all our afflictions from the one end of our

life vnto the other, both great and small, come vpon vs from God himselfe, is plaine by the constant confession of the Saints, and the euidence of Scripture. *Iob* sayes, *Iob* 1. 21. *The Lord gaue, and the Lord hath taken away.*

If yee read the Text, yee shall find that the *Sabeans* took away his Oxen and Asses: the *Chaldeans* his Camels; yet *Iob* makes this confession, *The Lord hath taken away.* *Psalme* 119.75. *Dauid* saith to God, *Thou hast afflicted mee*; yet we know it was *Saul* and his followers, and *Shemei* and *Absolon*, &c. that afflicted *Dauid*. So the *Israelites* say, *Hos.* 6.1. *Come let vs returne vnto the Lord: hee hath torne, hee hath smitten vs.* *Amos* 3. 6. *Shall there be euill in a City, and the Lord hath not done it?* *Iob* 5.6. *Affliction commeth not out of the dust, neither doth trouble spring out of the ground.*

Here ye see it is a confessed truth, All tribulation comes from the Lord. Which being so, what fitter exhortation can I adde, then that *Heb* 12.5. *My sonne despise not the chastening of the Lord, nor faint when thou art rebuked of him,* verse 9. *Wee haue had fathers of our flesh which corrected vs, and wee gaue them reuerence, shall wee not much rather bee in subiection to the Father of Spirits?* Marke how *Dauid* in a great tribulation behaues himselfe, onely vpon this consideration, that it was the Lords doing, *Psalm.* 39. 9. *I was dumbe, and opened not my mouth, because thou didst it.* Here yee see *Dauid* professes hee was silent in affliction, because hee considered it was Gods doing. Nothing is more forcible to represse the violence of griefe in the day of trouble, then to call to mind that wee haue to doe, not with mortall men, but with the Almighty and euerliuing God. For how comes it to passe that the greater part of the world is ouertaken with impatience, when trouble lights vpon them; but because they doe not recount, that they wrangle and brawle with God himselfe? Therefore, whiles some cast their crosses and afflictions vpon fortune, some impute them to the malice or cruelty of this or that man, some ascribe them to one cause, and some vnto another,

other, and ſcarce one of an hundred abſolutely acknowledges Gods hand; they freely fall to grieue, complaine, fret and murmure without meaſure.

But *Dauid* cleane contrary, that hee may ſilence all rebellious motions, turnes his eye to the Lord, and conſidering him in his wiſe prouidence, as the author of all his trouble, reſolues to bee ſilent and put it vp with a quiet mind. And ſo accordingly let vs know, that in any affliction that befalls vs at any time, this is the principall worke of faith, to humble vs vnder Gods hand, and make vs reſt in his doing with ſilence, as Saint *Peter* counſells, Ch. 1. 5. 6. *Humble your ſelues vnder the mightie hand of God.*

Beſides (as *Caluine* notes) which is the ſecond Meditation, it muſt be obſerued that men do then ſubiect themſelues, to God in tribulation with quiet and patient mindes, when they are perſwaded that, as God doth all, ſo he doth it as a wiſe Iudge and louing Father. For many wicked men in tribulation acknowledge Gods hand; yet becauſe they reckon of him as a cruell Tyrant, they ceaſe not through impatience to blaſpheme his holy name. But *Dauid* doth ſo acknowledge Gods iudgements vpon himſelfe, that hee takes them as from the hand of a wiſe God, and louing Father; and therefore reſts well pleaſed and patient whatſoeuer he doth, ſaying, *I was dumbe, I opened not my mouth, becauſe thou, O Lord, didſt it*: Thou, I ſay, which, as thou art the Almightie God, ſo thou art alſo wiſe, louing, and tender Father vnto mee. 2. *Medit.*

Euen ſo, if we, when we are caſt into the bed of ſorrow, and furnace of tribulation, would ſeriouſly meditate vpon the wiſdome and loue of the great God (from whoſe hand we ſay we take the viſitation) aſſuredly we ſhould poſſeſſe our ſoules in patience.

A man that is perſwaded of the loue and skill of a Phyſician or Chirurgeon, which is but a man like himſelfe and may be falſe, or deceiued; will put himſelfe into his hand moſt readily, and be content to be launched and ſeared, or

to take downe bitter pills and fulsome potions, and to doe or suffer any thing according to his direction, in hope of bodily health. How much more would wee bee patient in any tribulation, if we were thoroughly perswaded, that our God (without whose prouidence one haire falls not from our head) did administer these bitter things vnto vs, in wonderfull wisdome and great loue to our soules? This made *Dauid* so patient, *Psal.* 119.75. *I know O Lord* (saith hee) *that thy iudgements are right, and that thou in faithfulnesse hast afflicted me.* Therefore was he so quiet; and when his spirit began to lash out in a kind of discontented humour, because Gods hand was vpon him so heauy and so long: marke how hee checks himselfe, saying, *Psal.* 42.11. *Why art thou cast downe, O my soule, and why art thou disquieted within mee? Hope thou in God: for I shall yet praise him, who is the health of my countenance and my God.* Here note, I pray you, what the ground of *Dauids* patience in his tribulation, when his enemies reproched him, saying, *Where is thy God?* it was this, hee was fully perswaded that God was his God, that is to say, his wise Guardian, his mightie Protector, his louing father, and that hee did all that hee did to him most wisely, most louingly, with respect vnto the amendment of his life, and the saluation of his soule. Euen so, if we also would beleeue Gods Word, which tels vs, that God as often as hee suffers any tribulation to fall vpon vs; in wisdome, loue, and faithfulnesse causes vs to bee afflicted, we would be quiet vnder his mightie hand; yea, wee would solace our soules with the peaceable fruit of affliction in the end. This made Saint *Paul* say in the name of all beleeuers, *Rom.* 5.3. *Wee glory in tribulations.* This made *Dauid* say long before, *Psal.* 94.19. *In the multitude of my* sorrowfull *thoughts within mee, thy comforts delight my soule.* Where note, hee saith not, when my tribulations and sorrowes are ouer, but euen in the middest of the multitude of them, I feele sound spirituall comfort, because I know that thou art the onely wise God, and my

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mercifull Sauiour and Redeemer, which bringeſt all theſe things vpon mee. Thou diddeſt cauſe *Saul* to perſecute mee, and mine own ſonne *Abſolon* to riſe vp againſt mee; Thou baddeſt *Shemei* to curſe mee, and many others to reproach and reuile me; Thou haſt often caſt mee vpon the bed of ſickneſſe; thou, I ſay, which art the only wiſe God, and my louing Sauiour, didſt all theſe things; therefore I am ſo farre from fretting, that I find comfort, euen whiles I am exerciſed vnder thy hand. See more in the treatiſe of faith.

The like comfort will ariſe vnto any one of vs, in any trouble or tribulation, vpon the like conſideration; to wit, that God (who is the author of all afflictions) ſends them vpon vs, in ſingular wiſdome and loue for our good: which that it may make the deeper impreſſion, I wil come to the third Meditation; which is, touching the ſpeciall ends for which God doth ſuffer tribulation to fall vpon vs. The ends are three. Firſt, Gods owne glory. Secondly, The example of others. Thirdly, Our owne ſpeciall good; vpon which I will chiefly inſiſt. 3. *Medit.*

Firſt, One way whereby God is ſaid to be glorified in his Saints, is when they patiently ſuffer tribulation for his names ſake. Thus did the Martyrs glorifie God, whiles they cheerefully ſuffered for the truth.

The ſecond end, is the example of others. Therefore doth God bring ſtrong Chriſtians to bee tried by afflictions, that they which are weake (ſeeing their patience and conſtancy) may bee encouraged to bee quiet in the day of triall.

The third end is for our owne good, and that foure wayes. Firſt, To try vs. Secondly, To purge vs. Thirdly, To quicken vs. Fourthly, To heape more glory vpon vs. That for theſe foure ends God ſends tribulation vpon vs, it is euident by Scripture. For the firſt end, which is triall, it is ſaid, 1 *Pet.* 4. 12. *Beloued, thinke it not ſtrange concerning the fiery tryall, which is to try you, as though ſome ſtrange thing happened vnto you; But reioyce,* &c. *Deut.* 8. 2. 3. *Moſes* ſaith to

the people of *Israel*, *The Lord led thee these forty yeeres in the Wildernesse, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keepe his commandements, or no.*

Quest. But did not God sufficiently know them without this kind of tryall.

Answ. Yes surely: for as *David* saith, *Psal.* 139.2. *He understands our thoughts a farre off.* But wee know not our selues, before we be tried by some tribulation. Some think they are strong, and that nothing can disquiet them; but when God laies his hand vpon them, they are troubled aboue measure. Others thinke they haue no strength, that they shall not bee able to stand in the euill day, and therefore grow exceeding sad: But when they are brought to the lists, they are found stronger then many which made great boast.

Againe, the world is prone to censure all that labour to liue godly in Christ as hypocrites, as Satan said of *Iob.* Therefore the Lord, to cleere his children of this grieuous imputation, tries them with afflictions, that their vprightnesse may shine out, as *Iobs* did.

The second benefit of tribulation is purging our soules, *Esay* 1.25. God saith to his Church; *I will turne my hand vpon thee, and purely purge away thy drosse. Esay* 27.7. *Hath hee smote Israel, as he smote those that smote him? Answ.* Verse 9. *By this shall the iniquitie of Iacob bee purged, and this is all the fruit, to take away his sinne.* Here the Spirit declares the different ends, for which God strikes his children, and the wicked; The wicked he strikes to destroy them: His children hee strikes too, but it is to purge away their sinne. So againe, God sayes of some of the *Israelites, Zach.* 13.9. *I will refine them as siluer, and will try them as gold.* VVhen these mettalls are cast into the fire, the drosse onely is consumed, they came out more pure. So Gods children, when they are cast into the furnace of affliction, come out more pure. Thus was *David* purged by affliction, as he confes-

seth,

ſeth, *Pſal.* 119. Nay one of the moſt notorious ſinners that euer was, *Manaſſes*, was purged by tribulation, 2 *Chronicles* 33. 12. *When hee was in affliction hee beſought the Lord, and humbled himſelfe greatly before the God of his Fathers, and when hee was brought to Ieruſalem into his Kingdome, hee tooke away the ſtrange God, and repaired the Altar of the Lord, and ſacrificed thereon peace-offerings and thank-offerings, and commanded Iudah to ſerue the Lord*: what an alteration is here wrought by tribulation? The like effect it hath in euery one in whom God hath any portion. Neither hath any man almoſt from the beginning beene ſoundly turned from his ſinfull wayes, but by ſome affliction of body or mind. Aske your owne conſciences, yee that are truely conuerted, whether your conuerſion were not occaſioned by tribulation.

The third end of tribulation, is to quicken all Sauing graces in vs, *Pſal.* 119. 72. *Dauid* ſaith, *It is good for mee that I haue bin afflicted, that I might learn thy ſtatutes*: why, but did not *Dauid* know Gods Statutes before? Yes: but by affliction hee was put in mind to walke the way of the Lord more diligently. Affliction made him more frequent and earneſt in prayer: Affliction made him put his truſt in God more confidently: Affliction made him more watchfull ouer his owne wayes, and more carefull to keepe them in compaſſe which were committed to his charge: Affliction made him more compaſſionate towards others that were in any tribulation: Affliction made him more humble. In a word, by affliction, God did ſo frame and faſhion him that he made him a man after his owne heart; therefore well may he ſay, as hee doth; *It is good for me that I haue beene afflicted.* The like good end doth God ayme at when hee afflicts any of vs, as it is plainely declared, *Hebrewes* 12. 10. *Hee chaſtens vs for our profit, that wee may bee made partakers of his holineſſe.*

The fourth end of our tribulation is, that wee may bee the more glorified in heauen. *Rom.* 8. 17. *If wee ſuffer with*

Chriſt

Christ, we shall be glorified together, 1 Pet. 1.7. *The tryall of our faith,* thogh it be tried with fire, *shalbe found vnto praise, and honour, and glory, at the appearing of Iesus Christ.*

Thus yee see how many excellent ends of tribulation the Lord propounds, which being duly considered, are able to make vs not onely patient in any tribulation, but also ioyfull and thankfull. I cannot omit what S. *Augustine* sayes of tribulation, hauing respect only vnto the last end, to wit, the multiplying of our glory according to the measure of our tribulation. His words bee these: *That I may after this languishing life see Christ in glory, and be partaker of so great a good; what though sickness weakens me, labours oppresse me, watchings spend me, cold benumme me, heat inflame me? Nay, though my whole life be spent in sighes and sorrowes; what is all to that rest which shall insue in the life to come? Why doe wee complaine of want of rest seeing wee haue vndertaken a iourney wearisome and troublesome?* Besides, there is no other way to heauen; as Christ was ordained first to suffer tribulation, and then *to enter into his Glory, Luke* 24.26. So all that are Christs are *appointed to afflictions,* 1 *Thess.* 3.3. Againe, *Rom.* 8.29. *Whom God did fore-know, he also did predestinate to be conformed to the image of his Sonne,* that is, Not onely in regard of holinesse, but also of tribulation: For *the seruant is not greater then the Lord; If they haue persecuted mee, they will persecute you also,* saith Christ, *Ioh.* 5.20. And yet againe, *Luke* 9.23. *Whosoeuer will come after mee, must take vp his crosse dayly.* Now no man can bee said to take vp his crosse, but he that is patient in tribulation. The crosse of it selfe is not the way to the Crowne; but the patient bearing of the Crosse. Saint *Paul* sayes fitly, *If a man strive for masteries, he is not crowned, except he strive lawfully,* 2 *Tim.* 2.5. Wherefore, if we desire the ioyes of the Kingdome of Heauen, let vs be content to walke patiently without murmuring and fretting, through the stony lane of tribulation. The *Israelites* liked the Land of *Canaan* very well, but when they felt hardship in the Wildernesse, they murmured,

Non est ad astra mollis è terris via, Senec.

red, and the Prophet sayes, They prouoked the Lord, and he slew them by thousands. If we commit the like sinne, how shall wee escape the like iudgement? when *Dauid* sent Embassadours to the King of *Ammon*, to comfort him after his Fathers death, he euill intreated them, and *Dauid* was exceeding angry. Behold afflictions are the Lords Embassadours, which hee sends vnto vs for many good ends; wherefore if wee grudge and repine, if we mourne without measure, and fret and chafe at them, surely wee shall greatly prouoke the Lords indignation against vs.

Let vs therefore hearing these things, be perswaded to be patient in all manner of tribulation; the rather, because God hath promised to bee with vs in all trouble, and to help vs to beare it, and in very good time to deliuer vs out of all our tribulation. This is the fourth Meditation. The first clause whereof; *viz.* That God will bee with vs, and helpe vs in trouble, may be proued: First, By the promises out of Gods Word: Secondly, By examples, instances, and experience. The Scripture is full of promises of Gods comfortable presence; I will cite onely that of *Esa.* 43. 1. *Thus saith the Lord, feare not, for I haue redeemed thee, and when thou passest through the waters I will bee with thee: when thou walkest through the fire thou shalt not be burnt: For I am the Lord thy God, the Holy One of Israel, thy Sauiour. Feare not, for I am with thee.* Here, by fire and water we may vnderstand all manner of tribulation into which Gods children fall: In all which the Lord promises to be with them; and how can they miscarry with whom the Almightie is? 4. *Medit.*

But perhaps some wil say, This is indeed a large & gracious promise; but it was made only to the people of *Israel.*

Answ. *Paul* speaking to the *Romans*, which were *Gentiles*, as well as wee, saith, *Rom.* 15. 4. *Whatsoeuer things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture might haue hope.* More plainely, *Heb.* 13. 5. the Spirit teacheth euery one to apply vnto himselfe that promise which was made onely to *Ioshua, I will not leaue thee, nor forsake thee*: wherby it is sure, 2 *Sam.* 10.

that

that what promiſe ſoeuer thou findeſt in all the Scripture made to a beleeuer, thou (if thou beleeueſt) haſt as good intereſt in it, as he to whom it was made. Wherefore, when thou falleſt into any tribulation, comfort thy ſelfe with the promiſe of Gods preſence; becauſe he ſaith, *I will not* Heb. 13. *leaue thee.* Neither hath God onely *promiſed* his preſence, but alſo *afforded* it vnto his children. *Eſay* 63. 9. It is ſaid of Gods people, *In all their affliction, he was afflicted, and the Angel of his preſence ſaued them; In his loue and in his pitie hee redeemed them, and hee bare them, and carried them all the dayes of old.* More particularly, how often doth *Dauid* ſay, That God was with him in the needfull time of trouble, and that he was his rock, his fortreſſe, his refuge, his ſtrong helpe, that hee deliuered him out of all his troubles: and *Pſa.* 23. 4. he makes this comfortable profeſſion, *Though I walke through the valley of the ſhadow of death, I will feare no euill: for thou art with me.* Not to multiply examples; how confidently doth Saint *Paul* ſay in the name of all beleeuers, 2 *Cor.* 1. 3, 4. *Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, the Father of mercies, and the God of all comfort, who comforteth vs in all our tribulation*: Againe, verſe 5. *As the ſufferings of Chriſt abound in vs; ſo our conſolation alſo aboundeth by Chriſt.* *Ruffinus lib.* 1. *cap.* 36. brings an excellent example of God preſence in affliction. One *Theodorus* was, for the profeſſion of the Chriſtian Faith, wracked and tortured about two or three houres moſt cruelly; yet neuertheleſſe that godly man was all the while ioyful, and cheerefully ſang Pſalmes vnto God. After hee was let looſe, ſome of his friends asked him whether he felt no paine vpon the racke: Hee ſaid, ſome ſmall paine he felt; but there was with him a faire young man, as hee ſeemed, who ſtill wiped the ſweat from his face, and refreſhing him as it were with coole water, cauſed that hee felt leſſe paine then when he was let downe. All that are in tribulation now adayes, doe not behold the preſence of the Lord, as *Theodorus* did; but all that beleeue are partakers of the Lords ſpirituall preſence, whereby he inables them to doe

or ſuffer any thing, according to that, *Phil.* 4.13. *I am able to doe all things, thorough Chriſt Ieſus that ſtrengtheneth mee.* Vpon which word *Bernard* wel notes, that man by Nature impotent, by Grace is made omnipotent: verily, hee that beleeues is made able to doe or ſuffer any thing. *For all things are poſſible to him that beleeueth, Mar.* 9.23. And no maruell; for Faith drawes whom the Lord of Life and Glory, and makes him preſent in euery place, in euery affliction, and how can there want comfort in his preſence, where is fulneſſe of ioy for euer? It was the perſwaſion or ſpirituall ſight of this preſence of the Lord, that helped the Saints in all their tribulation. This made *Moſes, not feare the Kings wrath, Heb.* 11.27. *Hee indured, as ſeeing him who is inuiſible.* This ſupported *Dauid* when hee was in his enemies Countrey, and his owne men ſpake of ſtoning him, 1 *Sam.* 30.6. What was it but the preſence of the Lord, that ſtrengthened both the three children before the fiery furnace, and *Daniel* in the Lions den? This made *Peter* ſleep ſweetly in priſon the night before hee ſhould bee ſlaine, *Acts* 12. This made *Stephen* ſpeake boldly to his fierce enemies, *Acts* 7. This made *Paul* and *Silas* ſing Pſalmes in priſon at midnight, *Acts* 16. This made many beleeuers, which were tried by mockings, ſcourgings, and wrackings, deſpiſe the paine and the ſhame, *Heb.* 11. In like manner, if wee could perſwade our ſelues that the Lord, according to his gracious promiſe, is with vs in all our tribulation, it would make vs quiet, and ſtrongly comfort vs. O the ioy of the Lords preſence, is able to bring mighty things to paſſe: what cannot he doe, and turne to our good; which called light out of darknes, & made all things of nothing; if we would but giue glory to his Word, which ſayes, *Hee is with vs* in trouble, and alwaies at hand to helpe vs in all our tribulation. *Feare not, for I am with thee,* ſaith the Lord to euery one that is in trouble. *Eſay* 43.1.

For the confirmation of this difficult point, That God is with them that are in tribulation; mark what Chriſt ſaith, *Iohn* 16.33. *Theſe things haue I ſpoken, that in mee yee might*

haue peace. In the world yee shall haue tribulation; But bee of good cheare, I haue ouercome the world. Againe, he sayes, *Matthew* 28. 20. *Loe I am with you alwayes, euen vnto the end of the world*: which wordes by *Hieronym.* and *Chrysostome* are vnderstood of Christs presence to all beleeuers vnto the worlds end. But the manner of his presence is spirituall: *viz.* He is present by his Spirit: of this Spirit it is that hee sayes, *Iohn* 14.16. *I will pray the Father, and hee shall giue you another Comforter, that he may abide with you for euer; Euen the Spirit of Truth, which dwelleth with you, and shall be in you.* Againe, *Ioh.* 16.7. *It is expedient for you that I goe away: for if I goe not away the Comforter will not come vnto you, but if I depart I will send him vnto you.* By these places it is euident what kind of presence Christ promised to his Church and euery beleeuer vnto the worlds end; Euen the presence of his Spirit, which is the Comforter; and if any aske how Christ by his Spirit doth comfort beleeuers in tribulation, and make them patient: I answere, three wayes. First, The Spirit teacheth them to apply vnto themselues, the precious promises of prefence and assistance, as *Esay* 43. 2. *When thou passest through the water, I will be with thee, Psalme* 34. 7. *The Angel of the Lord encampeth round about them that feare him. Psa.* 37.5. *Commit thy way vnto the Lord, trust also in him, and he will bring it to passe.* These and many such promises doth the Spirit teach beleeuers to apply vnto their own soules, declaring also how God hath made good such promises from time to time, to al that trusted in him.

Secondly, Christ by his Spirit helps beleeuers in tribulation, by powring into their hearts the gifts and graces of the Spirit, whereby they are made patient; as namely, joy, courage, patience, confidence, peace of conscience, the spirit of supplication; yea, the Spirit helpes *all our infirmities, and makes intercession vnto God for vs, Rom.* 8. 26.

Thirdly, The Spirit workes patience in vs, *By bearing witnesse to our spirits that wee are the children of God; if children, then heires, heires of God, and ioynt heires with Christ: so that if wee suffer with him, we shall also be glorified together:*

*Rom.*8.16. These be strong comforts, able to make any man patient: wherefore, if we loue our soules, let vs now, whiles wee haue time get these comforts about vs, that when we fall into any tribulation wee may haue comfort at hand. They that are of abilitie will alwayes haue in a readinesse hot waters, and cordialls against qualmes and sudden fits. How much more ought we to be wise in prouiding against the qualmes of our soules, considering that wee are daily subiect to some tribulation or other? Now, the principall cordiall for the soule in all distresse, is the comfort of the Holy-ghost, which Christ hath promised to all beleeuers. Let all beleeuers therefore, soundly stay their hearts in all tribulation vpon this Comforter, which as hee is inuincible in himselfe, so is he able to ouercome all euill whatsoeuer to which we are subiect. If this Comforter be with vs, wee need not feare what befalls vs, whether tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword, in all these we shall be more then conquerors. Yea, we need not feare pouertie, reproch, sicknesse, desolation, torment, death; this Comforter hath consolation in store, which will comfort vs in despight of all these euills in their greatest extreamitie.

Nature and Art can worke onely by meanes: But the Spirit, which is the Comforter of beleeuers in all tribulation, can work with meanes, and without meanes, yea and against meanes: *Psal.*112.4. *Vnto the vpright there ariseth light in darknesse.* I may adde ioy in sorrow, peace in trouble, abundance in want, life in death.

VVhen any beleeuer is called out by God to be tried by tribulation, the Spirit forthwith either furnishes him with sufficient strength, or abates the strength of the affliction: as we see in *Ioseph*, *Moses*, the three children, the Prophets, Apostles, Martyrs in all ages. Let vs therfore, hearing these things out of the Word of Truth, labor daily to find them verified in our selues, that we may be patient in tribulatiō.

Now followes the latter clause of the fourth Meditation: *viz.* That God in all tribulation will giue a seasonable

and gracious issue. If their were no end of tribulation, it were in vaine to perswade to patience. But nothing is more often mentioned in Scripture then an end of trouble. *Psal.* 34. 19. *Many are the troubles of the righteous, but the Lord deliuereth them out of all.* Iob. 16. 20. *Yee shall be sorrowfull, but your sorrow shalbe turned into ioy.* How often doth *Dauid* confesse that the Lord deliuered him out of all his tribulation? *Ob.* Yea, but *Dauid* and others complain that it is very long before the Lord helps them; and the same complaint doe many in these dayes take vp, insomuch that they begin to faint vnder the burden of sickneſſe, want, disgrace, &c. before they be deliuered.

Ans. This is true, the Lord sometimes deferres long before he helpes vs in tribulation; but he doth it in wisdome, if we had eyes to see it. To some he defers to grant their suit, that he may make them more earnest in prayer, which is an exercise wherein he greatly delights.

Secondly, He deferres some, to make them more sweetly taste the benefits when it comes, whereas if it were presently granted, it would be quickly forgotten.

Thirdly, God delaies to send help in trouble, to put vs in mind how we haue put off from day to day to turn to him.

Fourthly, Most commonly God prolongs the time of our tribulation, because it hath not fully accomplished the worke for which he sent it. Our vaine imaginations are not cast downe; our rebellious lusts are not mortified; our minds are not humbled; our compassion towardes others in affliction is not stirred vp; our hearts are not weaned from this world: wherefore if the hand of God at any time be vpon thee, presently enter into examination with thy selfe, and deale impartially with thy soule, and humble thy selfe mightily, if thou expect deliuerance: For God delights not in thy tribulation, but delayes only vntill thou art prepared for deliuerance.

Obiect. I haue examined all my wayes, and humbled my selfe greatly, and beene very earnest in prayer long, and yet I see no end of trouble.

Ans.

Anſ. Perhaps thou doſt make too much haſt, whereas the courſe which God preſcribes, is to wait patiently the Lords leiſure. *Hab.*2.4. *The viſion is yet for an appointed time, but at the end it ſhall ſpeake and not lye: Though it tarry, wait for it, becauſe it will ſurely come, it will not tarry.* The thing to be obſerued hence is, that no man muſt indent with God concerning the time of deliuerance, but muſt patiently indure the Lords leaſure and pleaſure. The beſt meanes to haſten reliefe in tribulation is, to throw thy ſelfe downe before God, ſaying, Here I am Lord; doe with mee what thou wilt; I am content to wait thy leaſure, and to tarry vntill thou in thy wiſdome ſeeſt it fit to releaſe mee.

Obiect. I ſee no meanes of redreſſe, though I tarry neuer ſo long, I am in great want, and debt, and weakneſſe, and haue many to relieue, and haue no friends left.

Marke what the Spirit ſaith, *Pſal.*37.3. *Truſt in the Lord, and be doing good; ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed.* Againe, verſ.25. *I haue beene young and now am old, yet neuer ſaw I the righteous forſaken.* Remember moreouer, how the Lord prouided for the widdow of *Sarepta*, 1 *King.*17. His hand is not now ſhortned.

Laſtly, if thou keepe faith and a good conſcience, and reſolueſt that thou wilt not vſe any indirect meanes to helpe thy ſelfe or thine; but depend vpon God, thou ſhalt be ſure with poore *Lazarus* to be receiued into the Kingdome of Heauen when thou dyeſt; this will make amends for thy tribulation.

But, me thinks, I heare ſome *Rachel* complaining, that ſhe hath loſt a gracious ſonne, and can haue no more; yea, as worthy an husband as the world can yeeld, how ſhould ſhe be patient? *Anſ.* 1. Thou haſt not loſt that which God hath found. 2. God hath giuen thee his Sonne to bee thy husband, will not this make amends for thy ſonne and thy husband? Is not he better then ten ſons and husbands.

In a word, let thy tribulation be what it may; let there be neuer ſo many impediments, neuer ſo ſtrong aduerſaries, neuer ſo weake meanes: Nay, let thy caſe be deſperate

in

in the eye of man, yet if thou canst beleeue and wait, the Lord will surely in good time send thee helpe from his holy place, as hee hath done to all Saints which did put their trust in him. How can it bee otherwise; seeing his Name is still wonderful, his Power alsufficient, his wisdome infinite, his Truth infallible, his Loue immutable, his Promise & Grace as large as euer, & our Mediator Iesus Christ making intercession for vs, the same for euer? *Danid, Ps.* 37. 37. bids vs, *marke the perfect man, & behold the vpright: for the end of that man is peace.* And it is worth the marking also, which Saint *Paul* saith of himselfe, 2 *Tim.* 4. 16, 17. *No man stood with mee, notwithstanding the Lord stood with mee and strengthened mee, and I was deliuered out of the mouth of the Lyon, and the Lord will deliuer mee from euery euill worke, and will preserue mee vnto his heauenly Kingdome.*

Vpon what ground doth *Paul* speake this? surely, because he beleeued. So then, if wee beleeue Gods promises made in the Word, wee also may say as boldly as he, *The Lord will deliuer vs from euery euill worke, and will preserue vs vnto his heauenly Kingdome.* 8 AU 68

Seeing then all our tribulation comes from the Lord, and he deales with vs most wisely and louingly; and neuer sends any tribulation, but for some good end; as namely, his owne glory, the example of our weake brethren, or our owne good, in trying, purging, quickning vs, and heaping more glory vpon vs: And lastly, seeing hee is with vs in all tribulation, and helpes vs to beare it, and hath promised to giue a gracious issue; wee shall shew our selues to be very vnreasonable men, if we wil not from henceforth set our selues to be patient in tribulation.

I will conclude with *S. Iames* 5. 10. *Take my brethren, the Prophets, who haue spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold wee count them happy which suaure: Yee haue heard of the patience of Iob, and haue seene the end of the Lord; that the Lord is very pitifull, and of tender mercy.* Wherefore whatsoeuer your tribulation be, *Be yee also patient* vnto the comming of the Lord. To whom be glory for euer and euer. *Amen.*

FINIS.

TEARES OF THE

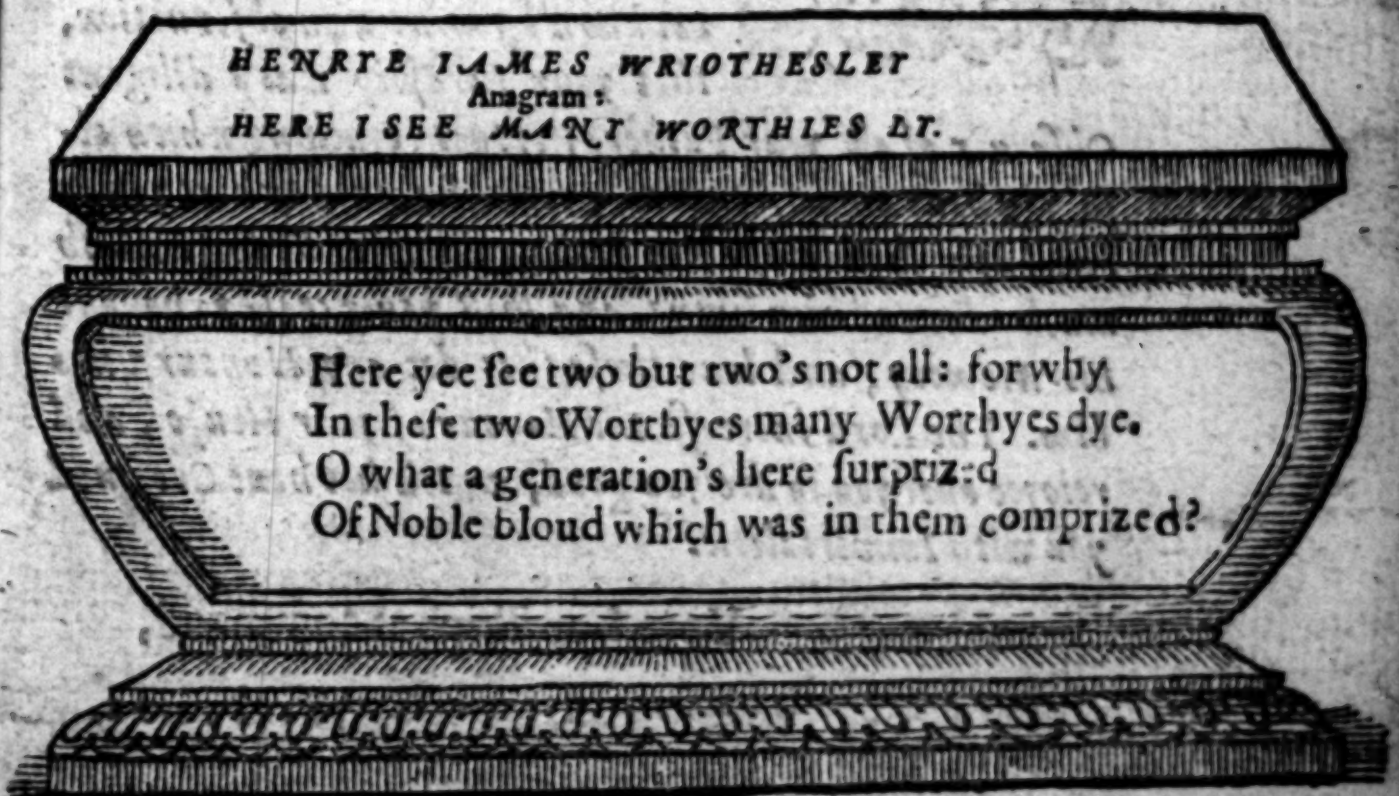
Isle of Wight, shed on the Tombe of their most Noble, valorous, and louing Captaine and Gouernour, the right Honourable HENRIE, Earle of *Southampton*: who dyed in the *Netherlands*, *Nouemb.* $\frac{10}{20}$ at *Bergen-vp-Zone*.

As also the true Image of his Person and Vertues, IAMES; the Lord *Wriothesley*, Knight of the *Bath*, and Baron of *Titchfield*; who dyed *Nouemb.* $\frac{5}{15}$ at *Rosendaell*. And were both buried in the Sepulcher of their Fathers, at *Tichfield*, on *Innocents* day. 1624.

They were louely and pleasant in their liues; and in their death they were not diuided. 2 Sam. 1. 23.

——*Quis tali fando*
Temperet à lachrymis?——

Honoris, Amoris, Doloris Ergô.



Printed at London by *William Iones* dwelling in Red-
[illegible] Streete. 1625.

TO THE RIGHT HONOVRABLE, THOMAS, EARLE OF SOVTHAMPTON; All Peace and Happinesse.

BRITISH MUSEUM

My very Honourable good Lord:

IT hath pleased God to make your Lordship Heire vnto your most Noble Father, and therefore I thinke you haue most right to these Teares, which were shed for him, and your renowned Elder Brother. If I did not know by mine own obseruation, that your Lordship was a diligent Obseruer of all your Fathers Vertues (touching which also, you haue a daily Remembrancer) I would exhort you to behold the shadow of them delienated here, by those which much admired him liuing, and shall neuer cease to honour his Memory, and loue those that doe any Honour vnto him. The Lord increase the Honour of your House, and reioyce ouer you to doe you good, vntill hee haue Crowned you with Immortalitie.

Your Lordships at command,

W. IONES.

TO THE READER.

COming lately to *London*, I found in publike & priuat, many Monuments of honor, loue and griefe, to those Great Worthies; the Earle of *Southampton*, and his Sonne, which lately deceased in the *Low-Countries*, whiles they did Honour to our State and Friends. And because it cannot be denied, but wee of the Isle of *Wight* (of whom that Noble Earle had the speciall Charge and Care) were most obliged vnto his Honour: I thought it very meet to publish these Teares, which (for the greater part) were shed in the Island long since for priuate vse, and adiudged to darknesse; but that my selfe (being bound by particular duty to doe all Honour to these Gracious Lords) intreated that they might still liue, which not without importunitie I obtained. And now they are set forth, neither for fashion, nor flattery, nor ostentation; but meerely to declare our loue and respect, to our neuer sufficiently Commended Noble Captaine. So take them without curiositie; and farewell.

Thine

W. I.

Vpon the Death of the right Noble and Honourable Lord, HENRY, Earle of *Southampton*, Baron of *Tichfield*, Knight of the most Honorable Order of the Garter: Captaine of the Isle of *Wight*.

Mors vltima, linea rerum.

Quis est homo qui viuet & non videbit mortem? Ps.

YEe famous Poets of this Southerne Isle,
Straine forth the raptures of your Tragick Muse;
And with your Laurea't Pens come and compile,
The praises due to this Great Lord: peruse
His Globe of Worth, and eke his Vertues braue,
Like learned Maroes *at* Mecenas *graue.*

Valour and Wisdome were in thee confin'd;
The Gemini *of thy perfection,*
And all the Graces were in thee combin'd,
The rich mans ioy and poores refection.
Therefore the King of Kings doth thee imbrace,
For aye to dwell in iust Astræas *place.*

Nought is Immortall vnderneath the Sun,
Wee all are subiect to Deaths restlesse date,
Wee end our liues before they are begun,
And mark't in the Eternall Booke of Fate.
But for thy Selfe, and Heire one thred was spun
H.6.32.1454. *And cut: like* Talbots *and his valiant Sonne.*

Planet of Honour rest, Diuinely sleepe
Secure from iealousie and worldly feares,
Thy Soule IEHOVAH *will it safely keepe:*
I, at thy Vrne will drop sad Funerall Teares.
Thou A'leluiahs *vnto God alone,*
And to the Lambe that sits amidst his Throne.

I can no more in this lugubrious Verse:
Reader depart, and looke on Sidneys *Herse.*

FRA. BEALE;
Esq.

An Elegie.

Vpon the much deplored Death, of the Right Honourable, HENRY, Earle of SOVTHAMPTON, &c. Captaine of the Isle of *Wight*.

And of the Right Honourable, IAMES, Lord WRIOTHESLEY, his most hopefull Sonne, and worthy Image of his Vertues.

HENRY SOVTHAMPTON,
Anagram;
The Stampe in Honour.

'TWas neere a fortnight, that no *sun* did *smile*
Vpon this cloudy Orbe; and all that while
The *Heau'ns wept* by fits, as their pale feares
Presented to them matters for their *teares*:
And all the *winds* at once such gusts forth sent
Of deep-fetch't *sighs*, as filled where they went,
The shoares with wracks; as if they mean't the state
Of all the world, should suffer with that *fate*.
We of the lower sort, loath that our wings
By proudly soaring into *Gods* or *Kings*
Reserv'd designments, should be iustly sear'd,
Fearing to search, stay'd till the cause appear'd.
Yet simply thought that *Nature* had mistaken
Her courses, so, that all her ground were shaken,
And her whole frame disioynted; wherewithall
Wee look't eich houre the stagg'ring *world* should fall.
Till by a rumour from beyond-sea flying,
Wee found the cause: SOVTHAMPTON *lay* a dying.
O had we found it sooner, e're the *thred*
Of his desired *life* had quite beene shred!

Or that pure *ſoule*, of all good men belou'd
Had left her rich-built *lodge* to be remou'd,
Yet to a richer *Manſion*! We had then
Preuented this great *loſſe*. Our *pray'rs* amain
Had flow'n to *Heau'n*, and with impetu'ous ſtriſe,
And ſuch vnited ſtrength, ſu'ed for his *life*,
As ſhould haue forc't th'*allmighties* free conſent.
Not that we enuie, or ſhall e're repent
His flight to *reſt*; but wiſhing he had ſtood,
Both for our *owne*, and for our *countries* good,
T'haue clos'd our eyes; (who onely now ſuruiue,
To waile his loſſe; and wiſh we ſo may thriue,
As we lament it truely.) That a race
Of men vnborne, that had not ſeeene his *face*,
Nor know'n his *vertues*, might without a *verſe*,
Or with leſſe anguiſh, haue bedew'd his *herſe*,
But he was gone ere any bruit did grow,
And ſo we wounded, ere we ſaw the blow.
Thou long tongu'd *Fame*, that blabbeſt all thou
But ſend'ſt ill *newes* to fly, where ere thou goe'ſt, (know'ſt
Like duſt in *March*, what miſchiefe did thee guide,
This worſt of ills, ſo long from vs to hide?
That, whilſt we dream'd all well, and nothing thought,
But of his *honourable battails* fought,
And braue atchieuements, by his doing hand,
O're any newes could come to countermand
Our ſwelling *hopes*, the firſt report was ſpread,
Should ſtricke vs through, at once: *Southamptons dead.*
Had it com'n ſtealing on vs, and by ſlow
Inſenſible degree's, ben taught to goe,
As his *diſeaſe* on *him*, 't had ſo prepar'd
Our *hearts*, againſt the worſt that could be dar'd,
That, in the vpſhott, our *miſgiuing feares*
Would haue *fore-ſtall'd*, or *quallified* our *teares*.
But thus to wound vs! O diſtaſtrous * luck!
Struck dead, before we knew that we were *ſtruck*.

Vti vulgo accipitur fatum; pro infortunio ſerio, & grauiſſimo.

Whence

VVhence 'tis; that we ſo long a looſe did hover,
Nor could our *witts*, and *ſenſes* ſoone recover,
T' expreſſe our *griefe*, whilſt others vainely ſtroue
In *time* t' outſtripp vs, who could not in *lone*.
„ *Light cares will quickly ſpeake; but great ones, craz'd*
„ *With their misfortunes, ſtand a while amaz'd.*
Even *my ſelfe*, who with the firſt aſſay'd
To *lanch* into this *deepe*, was ſo diſmay'd,
That *ſighs* blew back my *Barke*, and *ſorrows tyde*
Draue her againſt her *courſe*, and ſplit her ſide
So deſp'rately vppon a *rocke* of *feares*,
That downe ſhe ſunke, and periſh't in my *teares*;
Nor durſt I ſeeke to putt to *Sea* againe,
Till *tyme* had won on griefe, and ſcour'd the Maine.
Ev'n yet, *me thinks*, my *numbers* doe not flow,
As they were wont; I find them *lame*, and *ſlow*.
My buiſie *ſighs* breake off eich tender *linke*,
And *eyes* let fall more *teares*, than *Pen* doth *inke*.
O how I wiſh, I might not *writt* at all;
Not that I doe repine, or ever ſhall,
To make SOVTHAMPTONS *high priz'd vertues glory*.
The eternall *ſubiect* of my *well-tun'd ſtorie*;
But loath to make his *exequies* and *herſe*
The *argument* of my *afflicted verſe*.
Me thinks, it never ſhould be *writt*, nor *read*,
Nor ought I tell the *world*, SOVTHAMPTON's *dead*.
A *man* aboue all *prayſe*: the richeſt *ſoile*
Of *witt*, or *art*, is but his *luſters foile*,
Fall's ſhort of what he was, and ſeru's alone,
To ſet forth, as it can, ſo *rich* a *ſtone*,
Which in it ſelfe is *richer*; of more *worth*,
Than any *witt*, or *art*, can blazon forth.
In *peace*, in *warr*, in th' *country*, in the *Court*,
In *favour* in *diſgrace*, *earneſt* and *ſport*,
In all aſſayes, the *blanke* of ev'rie *Pen*,
THE STAMPE IN HONOVR, and *delight* of *men*.

Should

Should ennie be allow'ed, rather than ſpeake,
What ſhe muſt needes of him, her heart would breake.
Religion, wiſedome, valour, courteſſe,
Temperance, Iuſtice, Affabilitie,
And what the *Schoole* of *vertues* ever taught,
And meere *humanitie* hath ever raught,
Weare all in him; ſo couch't ſo dulie plac't,
And with ſuch *liberall* endowments grac't,
In ſuch a perfect *mixture*, and ſo free
From ſelfe-*conceiptedneſſe*, or *levitie*,
As if *He* onely were their proper *Spheare*,
And *They* but *liu'd*, to haue their motion there.
" *Such greatneſſe with ſuch goodnes ſeldome ſtood;*
" *Seldome is found a man, ſo great, ſo good.*
Nor doe I fall vpon his *worth*, ſo much
To *blazon* it, as to giue the *world* a tuch
Of what by his ſadd *fall*, it ſelfe hath *loſt*.
" *Great benefitts are know'en, and valu'd moſt*
" *By their great wants.* We neuer knew to prize
Southampton right, vntill *Southampton dy'es.*
Yet had he *dy'd alone*, ſome eaſe 't had beene,
His *reall liuing Image* to haue ſeene.
In his ripe *Sonne*, grow'n to the pitch of *Man*,
And who, in his ſhort *courſe*, ſo ſwiftly *ran*,
That he outwent his *Elders*, and ere long
Was *old* in *Vertue*, though in *yeeres* but *young*;
" *Put on his Gowne betime*, and in his *Downe*
Put on his *Armes*, to beautifie his *Gowne*.
But ó, ſad *Fate*! Prepoſt'rous *Death* would haue
Him too, becauſe ſo ready for the *graue*.
The *Father* was his ayme; yet being loth
To leaue the *Sonne*, now ſeene, he would haue *both*,
And like a *Marſhall*, or a *Herald* rather,
Surpriz'd the *Sonne* to vſher vp the *Father*.
O that I could ſuppoſe my ſelfe to bee
True *Poet*, rap't into an *extaſie*!

And

And *ſpeaking* out of a *redundant braine*,
Not what is ſimplie *true*, but what I *faine*,
That I might *thinke* the *ſtorie* I impart
But ſome ſad *fiction* of that coyning *art*!
How pleaſing would th'*adulterate error* bee?
How ſweete th'*impoſture* of my *Poeſie*?
What euer true *eſteeme* my *life* hath gain'd,
I would haue *falſe*, that *this* were alſo *fain'd*.
But *Greife* will not ſo leaue the hould it had,
But ſtill aſſures me, 'tis as *true*, as *ſad*.
You *bonds* of *Honour*, by th'*allmightyes hand*,
Seal'd, and *deliuer'd*, to this noble *Land*,
To ſaue her *harmeleſſe* from her debt to *fate*;
How is't, that you ſo ſoone are out of *date*?
You promis'd more, at your departure hence,
Than to returne with your deere *liues* expence
Defac't, and *cancell'd*. You moſt glorious *ſtarres*,
Great *ornaments* both of our *Peace* and *Warres*,
Than which, there *moues* not, in *Great Britains ſpheare*,
Sauing the *Mouers ſelfe*, and his *Great heire*,
A *brighter* couple; When you left our *ſhore*
In ſuch great *luſtre*, you aſſur'd vs more,
Than to returne *extinct*. O vaine *reliefe*!
To fill that ſtate wirh *ioy*, your owne with *griefe*.
You were not with Dutch *ioy* receiued *their*,
As now, with *ſorrow*, you are landed *here*.
O' if the *period* of your *liues* were come,
Why ſtay'd you not to yeeld them vp at *home*?
Where, the good *Lady*, *Wife*, and *Mother* both,
For right-diuided *loue*, and true-plight *troth*,
And all the *graces*, that that *ſex* hath won,
*W*orthy of ſuch a *Husband*, ſuch a *Sonne*,
*W*ith deere *imbracings* might haue *clipt* your *death*,
And from your *lips*, haue *ſuck't* your yeelding *breath*,
And kneeling by your *beds*, haue ſtretch't your *thighes*,
And with her tender *fingers* clos'd your *eyes*.

Where manie *Olive branches*, of ripe growth,
Might by their *teares* haue testifi'd how loath
They were to part, either from *slip*, or *stock*,
And many *Noble* friends, whose high minds mock
The frowns of *stars*, might with endeered *spirits*
Haue render'd you, the tribute of your *merits*.
Why rather went you to a strange dull *clyme*,
Rich only in such *trophies* of the *time*,
In such post hast, *there* to resigne them, *where*
The foggie aire is clog'd with *fumes* of *beere*,
Amongst a *people*, that *profainely* thinke,
They were *borne* but to *liue*, and *liue* to *drinke*,
A stupid *people*, whose indocil *hearts*
Could neuer learne to *value* your great *parts*,
As much *vnworthy* of you, as *vnable*
To *iudge* of *worth*, the very *scum* and *rable*
Of *baptiz'd reason*? O why went you hying
To giue to them the *honour* of your dying?
Yet with this point of *greife*, some *comfort* striu'es:
They onely knew your *deaths*, but *we* your *liues*.
Or if you needes must to the *state* be *sent*,
Why did you not returne the *same* you went?
The *whole* went hence: the *better parts* we lack;
And but the *courser parts* alone come *back*,
And scarcely *parts*; since in a *state* farre *worse*:
We sent SOVTHAMPTON, but receiue a *corse*.
Alas; what haue *Great* HENRIES merited,
That they by *death* should thus be summoned?
HENRIE *the great of France*; and HENRIE then
Of WALES *the greater*, *Cynosure of men*;
And now SOVTHAMPTONS HENRIE, *great in fame*,
But *greater* farre in *goodnes*, than in *name*?
Had he but left his *like*, nor higher stil'd,
More *blamelesse death* had beene, my *selfe* more *mild*
But since their *liues* scarce *one*, to make a doubt,
Traduce me, *Enuie*, I must needes flye out.

Imprudent

Imprudent ſtate of ours, that did not ſcan
Rightly, what'twas to *hazard* ſuch a *man*,
To ſaue ten thouſand *Holands*, or of *him*
For Europes ſelfe, to *venture* but a *lim*!
" *The building is more ſubiect to decay*,
" *When ſuch a piller is remou'd away.*
But, ô I erre: *Deere Countrey*, I confeſſe,
Griefe, and *diſtraction* make me thus *tranſgreſſe*
All rules of *Reaſon*: Your *deſignes* are good.
O pardon me. And yet he might haue ſtood,
Pardon againe. Alas I doe not know
In this *diſtraction*, how my verſes flow.
But whilſt I am my *ſelfe*, if euer *thought*
But tempt my *heart*, or *tongue* but *whiſper*, ought
'Gainſt your dread *heſts*, may my bold *tongue* with won-
Rot as it lyes, and *hart-ſtrings* crack aſunder. (der.
But thou accurſed *Netherland*, the *ſtage*
And common *theater of bloud* and *rage*,
On thee Ile vent my vncontrouled *ſpleene*,
And *ſtabbe* the to the *heart*, with my ſharpe teene.
Thou whoſe cold *paſtures* cannot be made *good*,
But with continuall *ſhow'rs* of reeking *blood*;
Nor *fields* be brought to yeald *increaſe* agen,
But with the *ſeeds* of *carcaſſes* of *men*.
Whoſe *ſtate*, much worſe than *vſ'rers*, onely thriues
By th'large expence and forfeitures of *liues*;
Yet *bankerupt-like*, who daylie for thy ſtore
Without regard of *payment*, *borrow'ſt* more.
Wherein in *threeſcore yeares*, more men of worth
Haue periſh't, than th' *whole countrey* hath brought forth
Since the Creation; and of lower ſorte
More haue beene forc't to trauile through the *porte*
Of ghaſtlie *death*, vnto the common *wombe*,
Than well that lirtle *bottome* can *entombe*;
How art *thou* worthy, that to *ſaue* thy *harmes*
Or *worke* them, this * *new world* ſhould riſe in armes,

* *Ita chriſtianus orbis vbique nuncupari ſolet.*

And bandy *factions*? That for thy deare sake,
Kingdomes should ioyne, and *Countries* parties take?
Curst be thy *Cheese* and *Butter*; (All the *good*
That e're the world receiv'd for so much *blood*)
May *maggots* breed in them, vntill they flie
Away in swarms; May all thy *Kine* goe dry
Or *cast* their *Calues*; and when to *Bull* they gad,
May they grow *wilde*, and all thy *Bulls* run mad.
Better that all thy Salt and fenny *marishes*
Had quite bin sunke, (as some *whole-peopled parishes*
Already are; whose *towers* peere o're the *flood*,
To tell the wandring *Sea-man* where they stood.)
Than that these *Worthies* only, should haue crost
The *straights* of *death*, by sayling to that *coast*.
Whose losse not all that *State* can recompence:
Nay; should their *worths* be *ballanc't*, not th'*expence*
Of *Spaines* vast *Throne*, losse of the *Monarchs* selfe
And all his *subiects*, and the *glorious pelfe*
Of both the *Indies*, whence his *trifles* come,
Nor of th'*triformed Gerion* of *Rome*,
With all his boystrous *Red-caps*, and the store
Of *diuers-colour'd shauelings*, that adore
That strange *Chimera*, with the lauish *rent*
That *feed's* them all, were halfe *sufficient*.
You *Leiden-Doctors*, how were you mistooke?
How did your *iudgement* step besides the *booke*?
Where was your *Art*? that could not find the way
To *cure* two such, in whose know'n *valour* lay
Your *Countries* weale. For whom you should haue show'n
The vtmost of that *Art*, that e're was know'n
Or practiz'd, amongst *artists*; and haue stroue
T'haue turn'd the course of *Nature*, and t'haue droue
Things to their pristin state, reducing *Men*
Meerly to *Elements*, and thence agen
Moulding them vp anew, preseruing *life*
In spight of *death*, and sharpe *diseases* strife.

Dull

Dull *leaden Doctors*: (*Leiden* is too good,
For you, *poore men*, that neuer vnderſtood
More wayes of *Phyſicke*, than to giue a *drench*
To cure the big-ſwolne *Dutch*, or waſted *French*.)
Pardon you neighbour Nations: what I had
Of reaſon's yours; but griefe hath made me mad.
How durſt you, to *ſuch men* ſuch *boldneſſe* ſhow,
As t' practiſe with thoſe *parts* you did not *know*?
Or meddle with thoſe *veines*, that none ſhould *ſtrike*
But thoſe, that had beene *practiz'd* in the *like*?
Alas! you knew not how their *bodies* ſtood;
Their *veines* abounded with a Nobler *blood*,
Of a farre purer *dye*, and farre more *rife*
VVith actiue *ſpirits*, of a nimbler *life*,
Than e're before, you practiz'd on. May all
The *ſickneſſes* that on our *nature* fall,
And *vex* rebellious *man* for his foule *ſin*,
Seize on you all *throughout*, *without*, *within*,
For this *preſumptuous* deed, and want of *skill*;
And may ſuch *potions* as haue pow'r to *kill*,
Be all your *phyſicke*; yet, *corrected*, ſtriue
To *weare* you *out*, and keepe you long *aliue*.
But, O, mee think's I *raue*? 'Tis time to end,
When, 'gainſt the *rules* I *loue*, I ſo *offend*.
Pardon, you *learned Artiſts*: well I know
Your *skill* is great, and you not ſpar'd to ſhow
The vtmoſt of it. Yet when all's aſſay'd,
The *debt* to *God* and *nature* muſt be pay'd.
You precious *Vrns*, that hold that *Noble* duſt,
Keepe ſafe the *wealth*, committed to your *truſt*.
And you, deare *Reliques* of that ample worth,
That whilom through your *crenices ſhin'd* forth,
That now haue put off *Man*, and ſweetly lye;
T'expect your *Crowne* of *Immortality*;
Reſt there *repos'd*, *vntouch't*, and free from *care*,
Till you ſhall meet your *ſoules*, with them to *ſhare*

In that *rich glory*, wherein now they *ſhine*,
Diſdaining all, that's not like them; *Diuine*.
Where I aſſur'd, againe, to *ſee*, and *greet* you,
Reſolue to *weepe*, till I goe out to *meet* you.

Ità non cecinit, at verè, pïßimeq;
flevit.

Ille dolet verè, qui ſine teſte dolet.

Certaine touches vpon the Life and Death of the Right Honourable HENRIE, Earle of *Southampton*, and his true Image, IAMES, the Lord *Wriotheſley* his eldeſt Sonne.

TO THE READER.

READER, beleeue me, 'tis not Gaine, nor Fame
That makes me put in my neglected Name;
Mong'ſt learned Mourners that in Sable Verſe,
Doe their laſt Honour to this doleſull Herſe.
Nor did theſe Lords, by liuing bountie, tie
To Them, and to their Heires my Poetry:
For, to ſpeake plainly, though I am but poore;
Yet neuer came I knocking to their doore:
Nor euer durſt my low obſcuritie,
Once creepe into the luſter of their die.
Yet ſince I am a Chriſtian, and ſuppoſe
My ſelfe obliged, both with Verſe and Proſe;
Both with my Pencills, and my Pens beſt Art;
With eye, tongue, heart, and hand, and euery part
In each right Noble well-deſeruing Spirit,
To honour Vertue, and commend true merit.
Since firſt I breath'd and liu'd within the Shire,
That giues a Title to this honoured Peere;
Since twelue long Winters I, my little Flock
*Fed in that * Iſle that (wal'd with many a rock;*

* At Thorley, in the Ile of Wight.

And

And circled with the Maine) against her shore,
Hear's the proud Ocean every day to rore;
And sitting there in sun-shine of his Glory
Saw his faire Vertues, read his lifes true Story.
Who see's not, I haue reason to make one,
In this Isle's, Churches, Countries common mone?
Or thinks that in his losse I haue no part,
When the whole Kingdome seems to feele the smart?
Let him that list his griefs in silence mutter,
I cannot hold; my plaints I needs must vtter:
I must lament, and sigh, and write, and speake,
Lest while I hold my tongue, my heart should breake.

W. PETTIE.

I. *To the Right Honourable,* HENRY, Earle of *Southampton.*

THe changing World, and the Eternall Word;
Nature, Art, Custome, Creatures all accord
To proue (if any doubted) that we must
(Since All haue sin'd) all die and turne to dust.
But (deare SOVTHAMPTON) since deserued praise
Came thronging on Thee faster then thy dayes;
Since thy Immortall Vertues then were seene
(When thy graue head was gray) to be most greene;
VVe fooles began to hope that thy lifes date,
Was not confined to our common fate.
But that thou still should'st keep the worlds faire Stage,
Acting all parts of goodnesse: that Each Age
Succeeding ours, might in thy action see,
What Vertue, (in them dead) did liue in Thee.

II.

BVt oh vaine thoughts, though late, we find alas;
The faireſt flowers that th'earth brings forth are grass:

Wealth,

Wealth, Honor, Wisdome, Grace, nor Greatnesse can
Adde one short moment to the life of Man.
Time will not stay: and the proud King of feanes;
Not mov'd by any Presents, Prayers or teares;
Doth trample downe fraile flesh, and from the wombe
Leads vs away close prisoners to the tombe.

III. *To both the Lords.*

ANd you braue Lords, the glorie of your Peeres,
More laden with your Honors then your yeeres;
Deare to Your Soueraigne, faithfull to the State;
Friends to Religion, ill men's feare and hate:
Death, as his Captiues, here hath laid full lowe,
And left your friends long legacies of woe.
Griefe to your Country, to your house sad losses,
T'our Armies dread, to our designements crosses.

IIII. *To the Liuing.*

TEll me (yee liuing wights) what marble heart,
Weying our wants, doth not with sorrow smart
To see those glorious Starres that shin'd so cleere,
In our disconsolate darke Hemisphere:
To see these Pillars, whose firme Basies prop't
Our feeble State; the Cedars that oretop't
The ayrie clouds, yeelding to Birds a Neast,
Shadow and shelter to the wearied Beast:
Now by Death's bloudie hand, cut downe, defaced,
Their Light ecclipsed, and their height abased?

V. *To Death.*

YEt boast not (cruell Tyrant) of thy spoyle,
since with thy conquest thou hast won the foile:
For they (O happy Soules) diuinely armed
Could not (though hit) be with thine arrowes harmed.
Thus robbed, not of Beeing, but of Breath,
Secure they triumph ouer stingelesse Death;
And while their pure immortall part inherits
The heauenly blisse, with glorified Spirits;

Their

Their dust doth sleepe in hope, and their good name
Liue's in th'eternall Chronicles of fame.

VI. *To the* Hollanders *vpon the returne of the Lords Corpes.*

HOlland: t'is knowne that you vnto our Nation
Haue long bin linc'kt in friendlie Combination;
T'is knowne, that we to you haue daily, duly,
All offices of loue performed truely.
You still haue had protection from our Forts,
Trade to our Townes, and harbour in our Ports;
When big-swolne Spaine you threatend to deuour,
We to your weaker ioyn'd our stronger power.
And our old souldiers willingly, vnprest,
Ran to your wars as fast as to some feast:
We man'd your Cities, and instead of stones,
Helpt you to build your Bulwarks with our bones.
Nor had your Castles now vnbattered stood,
Had not your slime ben tempered with our blood.
All this we did: and more are still content,
With men, munition, mony to preuent
Your future ruine; Hence with warie speede
Our state sent ouer to your latest neede.
Ten Noble heads, and twice ten thousand hands,
All prest to execute their wise commands:
Mongst them our good *Southampton*, and his ioy,
Deare *Iames* in hart a man, in age a boy.
But oh your fatall fields, vnhappie soile,
Accurst *Acheldama*, foule den of spoile,
Deaths *Hospitall*, like *Hell* the place of woe,
Admit all commers, but nere let them goe;
Churl's to your aide, we sent strong liuing forces,
And you in lieu returne vs liueleſſe corses.
Ah Noble Lords: went you so farre to haue
Your Death, and yet come home to seeke a graue?

VII. *To the young Lord.*

RIght starre of Honour, what celestiall fires
[illegible] thy youthfull bloud; that thy desires

Mount vp so fast to Glories higheſt Spheres,
So farre beyond thine equalls and thy yeares?
Whil'ſt others Noblie borne, ignoblie ſtaine
Their bloud and youth with manners baſe and vaine,
Thou to thy Fathers holie leſſons lending
Thine eare; and to his liue's faire patterne bending
Thy ſteps; did'ſt daily learne for ſport or need
Nimblie to mount and man thy barbed ſteed;
Fairelie thy ſerious thoughts to write or ſpeake,
Stoutlie vpon thy foe, thy lance to breake.
It did not with thine actiue ſpirit ſuite
To waſt thy time in fingring of a Lute,
Or ſing mong'ſt Cupids ſpirits a puling Dittie
To moue ſome femall Saint to loue or pittie.
T'was Muſick to thine eare in ranged batle
To heare ſad Drums to grone, harſh Trumpets ritle:
Or ſee, when clouds of bloud do rent in ſunder,
The pouders lightning, and the Canons thunder.
And when thou might'ſt at home haue liued free
From cares and feares in ſoft ſecuritie,
Thou ſcorning ſuch diſhonorable eaſe,
To all the hazards both of land and ſea's,
Againſt Religions and thy Countries foes,
Franklie thy ſelfe and ſafetie did'd expoſe.
O Sacred virtue thy mild modeſt glances,
Rais'd in his tender heart, theſe amorous trances,
For thy deare loue ſo dearely did he weane
His youth from pleaſures, and from luſts vncleane:
And ſo in thy ſtraight narrow paths ſtill treading,
He found the way to endleſſe glorie leading.

VIII.

But ſoft (ſad Muſe) tis now no fitting taske,
The prayſes of his well ſpent Youth t'vnmaske,
To ſing his pious cares, his ſtudious night's,
His thriftie daies, his innocent delights,

Or tell what ſtore of vſefull obſeruations
He gain'd at home and mong'ſt the neighbring Nations.
Leaue we this virgin theame vntouch't, vntainted,
Till ſome more happie hand ſo liuely paint it,
That all Poſteritie may ſee, and read,
His liuing virtues when hee's cold and dead.

IX.

(SWeet Youth) what made thee hide thine amorous (face,
And cheekes ſcarce downie in a ſteelie caſe,
And like yong *Cupid* vnder *Mars* his ſheild,
Mongſt men of armes to braue it in the field?
Thought'ſt thou (o fondling) cruell death would pitty
The faire, the yong, the noble, wiſe and witty,
More then the foule and fooliſh, baſe and old?
Oh no: the tirant bloudy, blind and bold,
All the wide world in ſingle combate dareth,
And no condition, ſex or age he ſpareth.

X.

YEt ſome ſuppoſed ſince in open fight
Thou had'ſt ſo often ſcap't his murdering might,
That ſure he fear'd to throw his fatall dart
Againſt thine innocent faith-armed heart:
Yet ſooth to ſay; twas thy ſweet louely youth
That ſo often mou'd flint-harted Death to ruth.
Though now intangled in thy locks of amber
The inamour'd monſter dogs thee to thy chamber,
And there (alas) to end the mortall ſtrife,
He rauiſh thee of beautie and of life.

XI. *To Nature.*

NAture, although we learne in Graces ſchoole,
That children muſt not call their mother foole.
Yet when we ſee thee lauiſhly to burne,
Two or three lights when one would ſerue the turne. Silu.
When we perceiue thee through affection blind,
Cocker the wicked, to the good vnkind.

Ready the ſtinking rankeſt Weeds to cheriſh,
When Lillies, Violets, and ſweet Roſes periſh:
Wee cannot chuſe but tell thee 'tis our thought,
That age or weakneſſe (Nature) makes thee dote.

XII. *Natures reply to the Cenſure.*

VAine men, how dare yee, in your thoughts vnholy;
Mee, (nay your Maker) to accuſe of folly?
And all impatient with your plaints importune
Heav'n, Earth, and Hell, Death, Deſtiny, and Fortune?
When 'tis not theſe poore Inſtruments that cauſe
Your Croſſes: but the neuer changing Lawes
Of your Almightie, mercifull Creator;
Who ſitting ſupreme Iudge and Moderator
Of mens affaires: doth gouerne and diſpence
All, by his All-diſpoſing Prouidence;
And equally his glorious ends aduances
By good or bad, happy or hapleſſe chances.

XIII. *To the Right Honourable*, Elizabeth, Counteſſe of *Southampton.*

GReat and good Lady, though wee know full well,
What tides of griefe in your ſad breſt doe ſwell:
Nor can in this our ſimple mourning Verſe,
The thouſand'th part of your deepe cares reherſe.
Yet as the leſſer riuulets and fountaines,
Run haſtning from the Fields, the Meads, & Mountaines,
Their ſiluer ſtreames into the Sea to poure,
So flow our tributary teares to your;
That from the boundleſſe Ocean of your ſorrow
Our eyes new ſprings, our harts new griefs may borrow.

XIIII. *Eidem.*

COuld we as eaſily comfort, as complaine;
Then haply this our charitable paine,
Might merit from your grieued heart ſome thanks:
But oh, our griefs ſo ſwell aboue the banks

Of ſhallow cuſtome, and the feeble fences
That are oppos'd by Reaſon, Art, or Senſes;
That if Religion rul'd not our affections,
And pacifi'd our paſſions inſurrections;
We ſhould in mourning miſſe, both meane and ſcope,
And ſorrow (Pagan-like) ſans Faith or Hope.

XV. *Eidem.*

MAdam, though we but aggrauate your Croſſes,
Thus ſadly to repeat your former loſſes:
Whil'ſt you ſit comfortleſſe, as all vndone,
Mourning to lack an Husband and a Sonne.
Yet may it giue your grieued heart ſome eaſe,
To ſaile with company in ſorrow's Sea's;
To thinke in them you are not toſt alone,
But haue the Kingdome partner in your mone:
To thinke that thoſe for whom you weep, are bleſt,
Lodg'd in the heauenly harbour, where they reſt
Secure, nere more to grieue, to want, to feare,
To ſin, to Die, or to let fall a teare.
So though heauens high Decree haue late bereft you
Of two at once, yet hath his bountie left you
Many faire daughters, and a ſonne t' inherit
Your Loue, our Honour, and his Fathers Spirit.

W. P.

The leaſt part of the ſhadow of Southamptons *worth.*

GReat Lord; thy loſſe though I ſurceaſe to mourne,
Sith Heauen hath found Thee: yet I'le take my turne
to wait vpon thy Obſequies a while,
And traile my Pen, with others of my File:
And tell thy worth; th'effects whereof wee felt,
That in the liſts of thy command haue dwelt.
Religions Champion, Guardian of that Iſle;
Which is the *Goſhen* of Great *Brittanis* ſoyle:

How good, how great example dy'd in thee,
When th'Heire of both, preuents thy destiny?
And scarce a pattern's left for those behind
To view in one so Great; so good a mind.
Thou Man of Men, how little doth thy Name
Need any Muses praise, to giue it Fame:
Whose liu'ry gayn'd by merit, thou hast worne,
And beg'd or bought esteeme didst hold in scorne:
But wast in darkest lustre, chillingst cold
A perfect Dimond, though not set in gold;
And whether thy regard were good or ill,
Did'st (constant) carry one set posture still.
Needs must the world grow base, and poore at last,
That Honours stock so carelesly doth waste,
How prodigall is shee, that would send forth
At once, Two Noble Persons of such worth,
As Great *Southampton*, and his Martiall Heyre?
VVhen scarce one Age yeelds such another payre.
Combin'd in resolution, as in fate,
To sacrifice their liues for good of State:
How forward was his youth, how farre from feares:
As great in hope, as hee was young in yeeres.
How apt and able in each warlike deed
To charge his foe, to mannage fiery steed?
Yet these but Essayes were of what was hee,
Wee but the twilight of his spirit did see.
What had his Autumne bin? wee yet did spy
Only the blossoms of his Chiualry.
Death enuious of his actions, hastned Fate
At chieuements glory to anticipate.
In both whose periods, this I truly story
That earths best essence is but transitory.
You valiant hearts, that grudged not your blood
To spend for Honour, Country, Altars good:
Your high attempt, your Noble House doe crowne
That chose to dye in Bed of Fame; not D

…e ſtill admir'd, eſteem'd, belov'd; for why
…ecords of Vertue, will not let you die:
Your Actiue Soules in fleſhly gyues reſtrain'd,
Haue Victory, and Palmes of triumph gain'd:
Your Belgick Feauer, doth you Being giue,
And Phœnix-like, you burne, and dye, and liue.

Qui per virtutem peritat non interit.

AR. PRICE.

Vpon the Life and Death of the Right Honourable, HENRIE, Earle of *Southampton*:

And the Lord *Wriothesly* his Son { *Henry Wriothesly* Earle of *Southampton.* Anagram: *Thy Honour is worth the praise of all Men.*

GREAT WORTHY, ſuch is thy renowned Name,
Say what I can, it will make good the ſame.
On ſuch a theame I would euen ſpend my quill,
If I had meanes according to my will:
And tho I want fine Poets Wit and Art,
I gladly ſtreine the ſinewes of my heart:
And proſtrate at the Tombe of theſe two Lords
My tongue, my pen, and what my Fate affords.

HENRY WRIOTHESLEY Earle of *Southampton.*
Anagram:
Vertue is thy Honour; O the praiſe of all men.

SOme men not worth, but ſauour doth aduance
Some vulgar breath, ſome riches doe inhance:
Not ſo the Noble Squire, of whom I treat,
Aught makes him honour'd, but Vertues great
Cardinall, Morall, Theologicall,
Conſider well and behold in him all

Yet notwithstanding all his Vertues, hee
Lies now in dust and darkneſſe: Hereby ſee
How Death can rent the hopes of worthy Squires,
And daſh their proiects, and croſſe their deſires.
Yet ſhall not Death triumph in Vertues fall,
For this his Name is ſtill eſteem'd of all.
Death ſtrooke his Body; onely that could die,
His Fame is freſh; his Spirit is gone on hie.

IAMES WRIOTESLEY, *Baron of* Tichfield,
Anagram;
Boyles in Field, to reach worthy Fame.

O Rare bright Sparke of ancient Chivalry,
In tender yeeres affecting warlike Glory!
O Noble Impe of that thrice Noble Sire,
What was it that thus kindled thy deſire?
Surely 'twas thy preſaging Spirit: For why!
Hauing ſmall time thou would'ſt doe worthily.
Thou took'ſt thy flight, becauſe in heauineſſe,
Would'ſt not ſee drown'd a world of Worthineſſe.

Vpon the ſudden and immature Death of both the Lords.

HEre wee ſee verified, All fleſh is graſſe;
And the glory thereof like flower of graſſe;
The flower faderh long before the graſſe:
So worthieſt Perſons before other paſſe.

A comfortable Concluſion.

THe Death on them hath ſhew'd his vtmoſt power,
Heav'ns King hath crown'd them with th'Immortall flower.

8 AU 68

GVILIELMVS IONES
Capellanus meritiſſimis
ſuis meritis Adiunct

FINIS.